AN ADDRESS FROM EARTH TO HEAVEN;

OR,

A Defensative against the portentous Significations of the late

COMETS and BLAZING-STARS;

That may concern either

LONDON or OXFORD.

EZEKIEL 9. 4.

And the Lord said unto him, go through the midst of the City, through the midst of Jerusalem, and set a mark upon the Foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof.

London: Printed in the year MDCLXXXI.

HARVARD COLLEGE
SEP 21 1911
LIBRARY
Hollis fund

TO THE READER.

Having long observed that ever since we escaped being blown up by the Powder-Plot, *we have never wanted* Plots (*by Fears and Jealousies*) *to blow up our selves; And in stead of keeping out* Popery *from abroad, we have lost our* Charity *at home; and when that is gone, what will come in place thereof is a sad and dismal thing to consider? Or what will at last become of Christianity it self? I did resolve in the shades of solitude, (when a man is either* Deus aut Dæmon) *to offer to the vulgar part of the world (so much now courted at this time, and taught new methods of mutiny and murmur)* An Address to Almighty God *to be made use of by them, as their hearts may be moved to it, which God grant.*

And I hope, as is said of Manna, it may be fitted to every man's taste, so especially to such as are seasoned with the precious Balm of true Christian love, which is accompanied always with Peace, Gentleness, Meekness, Temperance, and all other Christian Graces; which I pray God may fill the hearts of all men.

AN ADDRESS FROM EARTH TO HEAVEN.

O ALMIGHTY and Everlasting Lord God, the Father of the Faithful, and of their Seed, who lookest down from Heaven thy dwelling place, and hast seen the travels of *Jacob*, and the wearisome toyl of the flock of *Israel*; Take pity of the Sons of men, and let not the wickedness of their ways call longer for Vengeance from thy Justice; But let thy mercy, Holy and Merciful Lord God, breath forth upon the remnant that is left.

Let

Let it be known to the World it hath a Saviour, for whose sake thou wilt spare it, and not for the sake of those that dwell therein. Cause the fierce waves of adversity and persecution to cease from overwhelming thy Church; and let the calm still voice of thy most gracious and holy Spirit inspire all thy people to embrace the tenor of thy most holy and peaceable Gospel, in loving thee above all things, and their Neighbour as themselves.

Lord thou delightest not in Sacrifices nor with thousands of Rams, or Ten thousand of Rivers of Oyl, art thou pleased: *Will I eat the Flesh of Bulls, saith the Lord? or drink the Bloud of Goats?* But thou requirest of us to do justly, to love mercy, and to walk humbly. This is thy Law which we have all transgressed, and we have given thee in stead thereof the Services of strange Fires, the Fruits of *untempered Zeal*, and *uncharitable Perswasions*.

We all cry out, *We are thy Children and thy Servants*; and yet by our unbrotherly Affections it cannot appear we are the Children of one Father; nor by strange and different Duties that we are the Servants of one Lord. What shall then become of us, if thou (O Lord) deal with us according to our deservings? The whole Earth is corrupt before thee.

There

There is none that doth good, no not one. Nation riſeth up againſt Nation, and Kingdom againſt Kingdom; and the love of all men is waxed cold.

The Rulers are not ruled by thy moſt Holy Law: The Sun is gone down over the Prophets, who make the People to err, biting with their lips, and cry *Peace, Peace*, when War is in their hearts.

Thy Houſes are laid waſte as a plowed Field, and the holy places of thy worſhip polluted with the ſins of men: The Son diſhonoureth the Father, and the Daughter riſeth up againſt her Mother; and *a man's Enemies are thoſe of his own Houſe.*

Lord into what a Deluge of ſin are we caſt by our vile corruptions, which cry every day (like one deep upon another) for a Deluge of thy Judgments, if in the Days of Vengeance thou didſt not remember Mercy!

Wherefore (O moſt gracious and merciful Lord God, who didſt preſerve the Ark amongſt the mighty waters, and hadſt compaſſion upon *Lot* and his Family in the midſt of *Sodom*)

Look down, we beſeech thee, on the Troubles and Afflictions of thy Church, lying under thy moſt heavy Rod.

Have mercy upon her, and ſuffer not her great and powerful Enemies, the World, the Fleſh and the

the Devil, to distract or divide her Members from her head Christ Jesus; But let the Doctrine and Example of thy Son, reconcile all differences, arising among all Christian People.

Let not the variety of mens Minds and Opinions, any more than the variety of their Languages, Customs and Manners, break the Bonds of Charity and brotherly Love among Members of the same Body, Subjects of the same Kingdom, and Brethren of the same Houshold of Faith.

It is true, O Lord, that thou hast said, *Offences shall come*; but thou hast pronounced a wo to those by whom they do come.

Thou hast foretold thy Church of her calamities; and that one effect of thy coming should be to send a Sword, and not Peace.

But we acknowledge, O Lord, (and with confusion of Face do we acknowledge and confess,) That all these, even all these great Evils are come upon us from the Principle of our most vile and corrupt Natures, perverting thy most holy word, to serve the variable ends of Humane Interests and Passions.

Forgive, Lord, all those from whom Offences do come; as also, all those to whom they come; and blot out the Hand-writing that is against us,

for

for all our mutual and reciprocal Offences and Gainsayings whatsoever.

Let there be an end of all Envyings, Strifes and Divisions, and whatsoever is corrupt and carnal among all that profess thy Name: Teach all Congregations to know the bond of Evangelical Peace, that whether it be of *Paul*, or *Apollo*, or *Cephas*, that we are all Christ's, and Christ is thine.

Lastly, we beseech thee, O Lord, to give us Grace to add to Faith Vertue, and to Vertue Knowledge; to Knowledge Temperance, and to Temperance Patience; to Patience Godliness, and to Godliness Brotherly-kindness, and to Brotherly-kindness *Charity*, which is the bond of all perfection, *Amen*.

FINIS.